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THE HOLY QUR-ĀN

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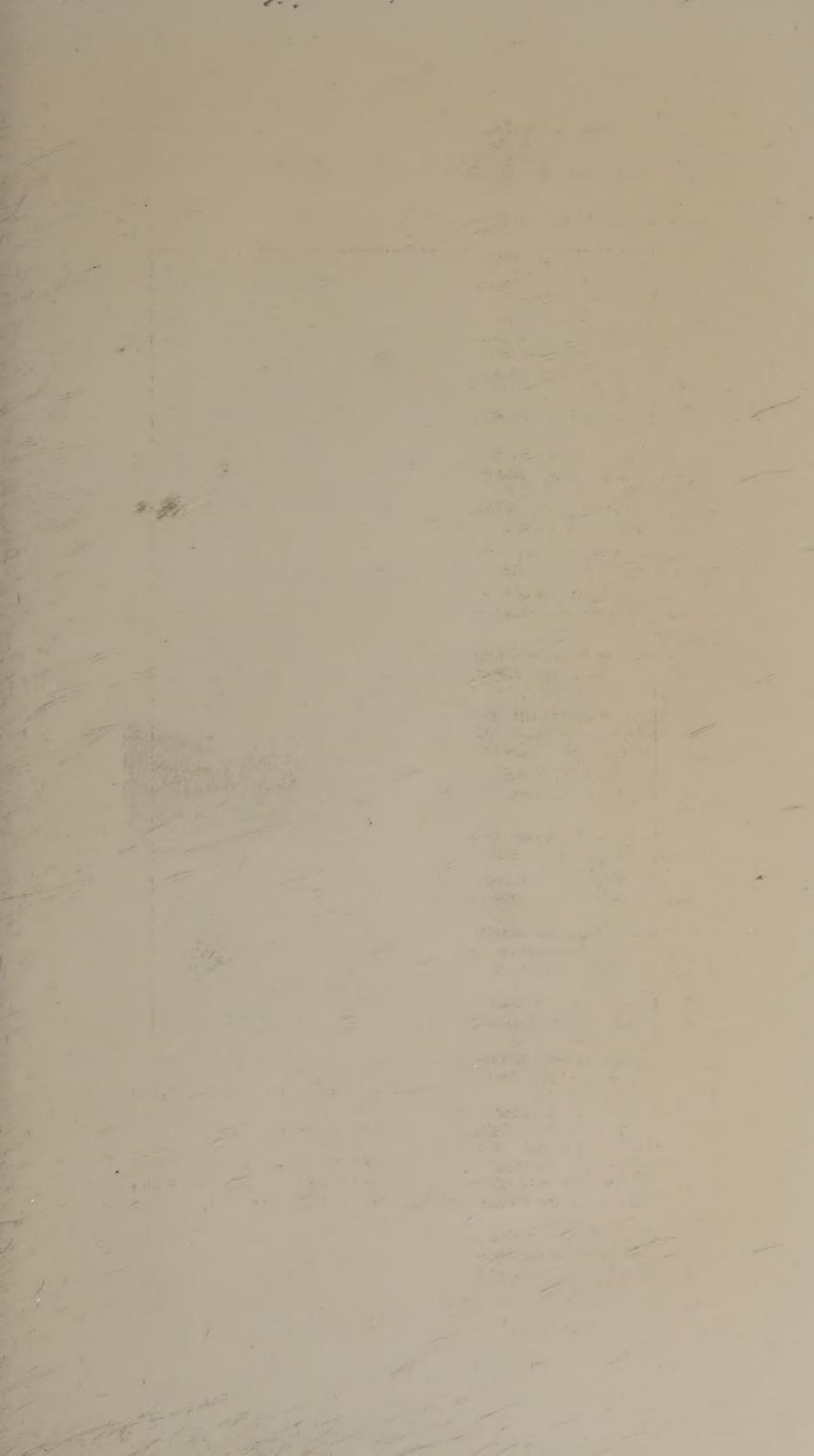
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Mr. Mahmoud Mubarak Dalton, Derby.

Born May 1910—brought up a Protestant Christian—heard of Theosophical Movement at the age of 18—studied it for 2 years, in the course of which he came to know of the teachings of Islam—got a copy of the book, "*from Drury Lane to Mecca*"—inspired by its reading, wrote to Lord Headley for further information about Islam—got literature from the Woking Muslim Mission—embraced the faith of Islam in November 1931.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَصَّلِي عَلَى مُحَمَّدٍ وَسُلَيْمَانٍ

THE
ISLAMIC REVIEW

JAMĀDA 'L-ŪLĀ, 1351 A.H.

VOL. XX.

SEPTEMBER, 1932 A.C.

No. 9.

**THE MESSAGE OF THE HOLY PROPHET
MUHAMMAD TO EUROPE.**

BY DR. H. MARCUS, PH.D.

(Continued from Vol. XX, page 278.)

The *Christian* : "What about polygamy, which is permitted to Muslims?"

The *Muslim* : "I had expected that question, for there is nothing about which Europe has a more erroneous idea than polygamy. One considers that polygamy is the rule, but it is only thought of as an exception. The rule is the single marriage, that is to say, to have only one wife. Do you know at all how Islam came to countenance polygamy? It was caused by an exceptional state of war. The warriors killed in the wars, left widows, who, with their children would have been alone and without means of existence, if the Holy Prophet had not recommended to the surviving Muslims that they should marry those widows so as to provide for them and their hungry little ones. I do not suppose you have thought, that it was the older women with a number of children, and not enticing young creatures, who found their bread-winner by this ill-famed polygamy."

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“ Besides polygamy there is a second point in which Islam has been completely misjudged. I shall mention it before you ask about it. It is said that Islam is the religion of the sword, and that the Prophet has requested his followers to spread Islam with the sword. Just imagine, how could he do such a thing, considering that Islam means peace.”

The *Christian* : “ Was there never a ruler among the Muslim princes who tried to spread Islam by the sword ?

The *Muslim* : “ Whoever did such a thing violated the holy teachings of Islam, and was most harmful instead of helpful to the Faith. It is true that the Muslims have erred occasionally. They were not acting as Islam ordains, but as was customary in their brutal era. Christian kings have in former times also spread their creed by the sword, although Christianity is the religion of love.”

The *Christian* : “ What is really the position of the Prophet with regard to ‘ militarism or pacifism,’ to express it in the modern European form, for that is the principle which is at stake just now. You know that in every part of Europe militarism and pacifism are fighting bitterly against each other, and that is a further cause of the European crisis.”

The *Muslim* : “ It is the same over and over again, friend. You Europeans seem to know only the simple, ill-considered catchwords like ‘ militarism ’ or ‘ pacifism ’ and for such a catchword you sell your soul. The Holy Prophet, on the one hand, also solves this question in a much better way. He makes a distinction between an offensive and defensive war, and he teaches us that we should never be the assailants, but we may well defend ourselves if we are being attacked. If there is, therefore, no attack, defensive war is automatically ruled out. We may, therefore, say : ‘ If the world follows the advice of the Holy Prophet (peace be with him!) there will be no more war in

MESSAGE OF THE PROPHET TO EUROPE

spite of the fact that a defensive war is permitted, and rightly permitted, for, if an attacked person were not allowed to defend himself, he would be an easy prey to a hostile attack and there would be no end to such attacks. Only a war against them who attack us, who disturb our peace, may be called a holy war. Only this is a justifiable war in the way of God, a war of which the Holy Prophet approves. If European militarists say : But war is the father of all things and an offensive war is sometimes good, then our Prophet answers : You confuse war and fighting. Fighting is the father of all things, *viz.*, the honourable contest, for instance, the fight caused by the divergence of opinions, which is a blessing, not, however, the unchivalrous and brutal war of destruction, which is usually meant by the word 'war.' You see, that the Holy Prophet (peace with him!) is a truly wise man, not a popular speaker. He does not know any catchword, no thundering 'yes,' no unrelenting 'no,' but only a deep sympathy with each special case, like the abovementioned attack and defence, contest of opinion and war of destruction, and he forbids the attack and allows the defence, he disapproves of the war of destruction and loves the healthy contest.

" After telling you all this, you will admit that I am right in saying that Islam is indeed the religion of the thinking human being and, therefore, the religion which humanity especially needs in its present difficulties. It hates blind thoughtlessness. It presupposes a refined use of common sense and a deeper insight into things. On the other hand, by the study of Islam our thoughts gain an extraordinary independence and power, for the Holy Prophet (peace be with him!) does not lay down a rule with only one interpretation, as, for example, 'Marriages are inseparable' or 'You shall never take up arms,' but he shows us the law with its subtle individual differences according to which we must regulate our daily life as each individual case demands

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and according to which we can also decide what is right and what is wrong. Islam does not desire serfs, but free men, men of science, aristocrats, who are able to decide for themselves. Spiritual aristocracy is, however, paradoxical and mystical, also the hypothesis for every true democracy ; for democracy means that everybody may help with his advice and co-operation if the fate of the whole community is at stake, and that it is only possible, only holds out a promise of blessing, if all stand spiritually on a high enough level to judge for themselves, and if they have practical knowledge of the matter. Democracy, therefore, takes for granted that all members of the community are spiritual aristocrats, and Islam intends to be a 'democracy of aristocrats.' Is it not really *the* great task, which is put to each human being as a member of humanity, that we should be educated up to a democracy of aristocrats ?"

The *guest* : " You do, indeed, show me the highest ideal which any religion has ever allowed me to look at, and I am more than astonished because it seems to me that the European spirit has wrangled continually about the same principles which Islam has already proclaimed in the clearest fashion and linked together into a complete religious system. It seems to me that Europe, in its greatest times and through its greatest men, has got so close to Islam as almost to shake hands with it, but only again and again to get further away from it. There was perhaps in the European spiritual development no greater epoch than the end of the eighteenth century, the era of Kant and Goethe. I should like to verify my thesis by this era. At that time it was recognized and spoken of in Europe already that Jesus (peace be with him !) was admittedly one of the most noble human beings and teachers, but that he could on no account have been the son of God. This opinion, however, was forgotten again later on. In Germany, the eighteenth century created a so-called universal literature, that is

MESSAGE OF THE PROPHET TO EUROPE

to say, all works of all the people and times were collected and translated, in the same way as the universal Islam had made all holy scriptures of all people and times its own 1,300 years before. It was the eighteenth century which for the first time clearly enunciated the thought that religion must be considered in the light of common sense, that is to say, a practical common sense. It demanded that we should hold our sensuous desires in check, and that in all our deeds we ought to keep in view the happiness of the whole of humanity. The eighteenth century, generally speaking, looked on humanity as a big brotherhood, just as Islam did. At that time the term democracy began to take shape in Europe, which Islam had already materialized a long time before. The philosopher Fichte sees the goal of life of human beings in the fact that they learned how to form 'a community of people with a free will.' Is this, however, not the same as the 'democracy of aristocrats,' which Islam demands of us? With these democratic ideas, the ideals of tolerance and spiritual freedom were very closely connected. Both ideals were supported most zealously by the English philosophers Locke, Hume and Shaftesbury, also by the great Frenchman Voltaire, and in Germany by Lessing and Mendelssohn. Lessing looks upon Judaism, Christianity and Islam as three rings, each of which contains the truth—how Muslim-like. None of them, however, was a better Muslim than the greatest man of those days, the German Goethe. Goethe already wrote, when a boy, an epic called 'Muhammad,' and later on, one of his most famous songs was called 'Muhammad's song.' When asked about his religion, he answered: 'Do not ask by which gate you have entered the city of God. The nature of God has shown itself to me likewise in Parseeism, Judaism, in Christianity and in Islam.' Does that not sound very familiar, my Muslim friend? Does it not sound like the words of a real Muslim? In conclusion,

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Goethe remarks, on another occasion : ' If Islam means resignation to the Will of God ' in Islam we all live and die.

" The best known writer of Europe is at present surely the Englishman Bernard Shaw. He says, that if any religion has the chance of ruling over England, nay, Europe, within the next hundred years, it can only be Islam. Is this assertion a joke of the great satirist Shaw ? In his satire, there is always some truth. The joke is the mask of his truth, and at the same time the thorn, the painful scratch of which makes it impressionable. What is it now that fascinates Shaw in Islam ? He shares with Islam faith in the intellect as the light on the road into the future of humanity ; he shares with it the ardent desire for progress, he hates the career of lip-service, which can only form beautiful words. His endeavour is to show practical deeds and he is the advocate of a democratic aristocracy. Shaw is, therefore, in deep earnest in his conviction that all the elements are existing in Islam, which qualify it to be the religion of the future for the whole of humanity. With these remarks, my friend, let us finish. I shall now return into the stillness of the night, and to my home, but I take with me a good deal to think about, and I shall always be grateful to you for this never-to-be-forgotten evening."

THE JEWISH REFERENCES.

By K. KUDOS.

The Muslims and the Jews are so inseparably linked together in many respects, that the world's history would be entirely misleading if they were regarded as being without any reference to each other. They both appeared in history to establish one great principle, that the Divine Revelation always comes to resuscitate a people ; it will bring them to the height of glory if they follow it, but, if

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they neglect it, they will most surely decay. Abraham, their common ancestor, was given a Gospel of glory for " his seed for ever." The prophecy remained unfulfilled for ages. Then the word of the Lord came again to Moses, for its fulfilment. The Israelites, the descendants of Isaac, were at one time the most persecuted and degraded people under Egyptian tyranny ; who slew their male children and spared their female.¹ They knew no way out of this degradation till Moses came. He was no mere adventurer like Tamerlane or Bonaparte, but came as a messenger from the Lord. He went straight to Pharaoh and gave him the message of the Lord for the emancipation of the Hebrews.² But, of course, he met with opposition. Pharaoh would not listen to him. As a matter of fact the time for the destruction of his people had come. The word of the Lord came to Moses ordering him to leave the country with his people at night. He obeyed the commandment and was pursued by the enemy but to no avail.

The two parties came in contact with each other in the bed of the Nile, but no sooner had the Hebrews crossed the river than a flood swept down suddenly, and overwhelmed the whole Egyptian host. This event could not possibly have been a matter of chance, nor a preconcerted scheme. It was the hand of the Lord that worked this wonder. He came to rescue the Israelites, and destroy their enemies, as the flight took place in pursuance of His orders.

After the Exodus, or the going out of Egypt, the Hebrews were given a code of laws, which in the coming centuries gave them an ascendancy over other races. But again they rebelled against the Will of the Lord, and continued to disobey His injunctions until their final fall.

The Arabs then appeared on the scene, who, at the advent of the Holy Prophet, were on the verge of an animality that may be likened to that of the Israelites in

¹ 2:49. ² 26: 16—17.

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Egypt. The whole human race was labouring at that time under a shadow of death, and the prophet was raised up to bring the world to life.¹ He was sent by the Lord, but, at the outset met with a great and a rancorous opposition. It was in the second or third year after the Call, that the following words were revealed to him :—

And hear patiently what they say and avoid them with a becoming avoidance. And leave me and the rejectors, the possessors of ease and plenty, and respite them a little. Surely with Us are the heavy fetters and a flaming fire. And food that chokes and a painful chastisement. On the day when the Earth and the Mountains shall quake, and the Mountains shall become (as) heaps of sand let loose.

Surely, We have sent to you an Apostle, a witness against you, as We sent an apostle to Pharaoh. But Pharaoh disobeyed the Apostle, so we laid on him a violent hold. How, then, will you guard yourselves if you disbelieve on the day which shall make children grey-headed? The Heaven shall rend asunder thereby; His promise is ever brought to fulfilment. Surely this is a reminder, then let him, who will, take the way to his Lord.²

Muhammad was the Prophet prophesied by Moses in the Book of Deuteronomy, who was to be raised up among his brethren, the Arabs, while his foes were doomed to meet a fate similar to that of Pharaoh. The prophetic words came true some eleven years after the Revelation, when the Meccan power was shattered at the battle of Badr. The Muslims, like the Hebrews, were then given certain laws whereby they might build themselves into a nation; followed by an evolved code of civilization which brought them to the peak of worldly prosperity in less than a century. But, from the start, the Arabs were warned of the fate of the Jews, whose history was to act as a moral lesson for the coming Muslims.

In its very beginning, therefore, the Book spoke of the Divine blessings which were bestowed upon the Jews.³ It then referred to their wrong-doing, which caused their fall, as a nation. Though the Jews had already lost their worldly power when the Holy Prophet appeared, they had not been chastened thereby or learned a lesson

¹ 30: 40.

² 73: 10-19.

³ 2: 47.

THE JEWISH REFERENCES

therefrom. Their hearts, on the other hand, had become hardened. The Qur-án warned them of the dire punishment that awaited them if they did not improve their ways. The warning was given in the following words :—

And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.¹

The world saw the fulfilment of these words when the Jews underwent severe persecution from the Christians in the Middle Ages—a persecution which lasted until the 18th Century. The Book also give a vivid survey of those iniquities of the Hebrews, which brought the wrath of the Lord upon His Chosen People. The Muslims, however, observed the lesson thus given them in the Qur-án, and their implicit obédience to the Laws of the Lord earned for them a wonderful reward. They worked out the finest model of civilization, and enjoyed it for more than a thousand years. But after this the Muslims forgot the Qur-án and thus devised their own downfall. The two Semitic races have thus, in the light of their records established a great truth. It is the same truth which I mentioned before, that Revelation comes to regenerate a people from degradation, and if its observance works wonders in bringing speedy progress to its followers, its neglect means ruin and disaster. The history of European civilization tells the same story. The Western nations followed all the laws of the Qur-án on the material side, but took no heed of its moral teachings. These have reached the pinnacle of material progress, but before two hundred years have passed their civilization, in the judgment of their own savants, have begun to evince some signs of decay. It is, however, an admitted fact that the Holy Qur-án promulgates the best code of Law by which progress may be achieved, and the Book will have a more real influence on its readers if they will believe in its Divine

¹ 2 : 48.

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origin. Of this it has the strongest proofs in the annals of the Jews. In the Book of Genesis we read of certain prophecies given to Abraham, in which he was told of the blessings to come for his descendants, and that at a time when he had no children. The following words referred equally to the Ishmaelites and the Israelites—his two branches.

And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: And in thee shall all families of the earth be blessed.¹

It has been contended that this prophecy was written at a time when the Hebrews had become a mighty nation, and their kingdom established; and that the predictions, therefore, were written after their occurrence. But they speak of the Ishmaelites also, and had been in black and white long before the birth of Muhammad. We read the following in Genesis:—

And I will make thee exceedingly fruitful and I will make nations of thee and kings shall come out of thee.²

And as for Ishmael, I have heard thee. Behold, I have blessed him, and I will make him fruitful, and will multiply him exceedingly twelve princes shall he beget, and I will make him a great nation.³

The words were there in the Old Testament long before the Ishmaelites became a great nation, or owned mighty kingdoms, seeing that these events all occurred after the advent of Islam. Muhammad very rightly said that he was the prayer of Abraham, that it was through him that the predicted words had to receive their fulfilment—and so it happened. The prophecy seems to me the most remarkable of its kind. It speaks of the coming events in the clearest terms; it saw its fulfilment in its very words; and it was given to Abraham at a time when there was no visible or other means of its accomplishment. In my reading there is no prophecy equal to it in the whole literature of religion; and it also establishes another truth, that Revelation is not the creation of the mind, however highly developed that mind may be. Words do come from the Lord, for the writer of this prophecy, for example, could not have given utterance to it unless its words had come to him from external sources.

¹ Gen. 12: 2—3.

² 17: 6.

³ 17: 20.

THE HOLY QUR-ÁN AND ITS COMMENTARY.

INTRODUCTION.

By KHWAJA KAMAL-UD-DIN.

(Continued from Vol. XX, page 268.)

CHAPTER V.

HELL AND HEAVEN.

Hell is a natural sequence to our evil actions,¹ nay, it is a logical necessity ; we need it, and cannot avoid it.² It has been created to meet the needs to which we will become alive as soon as we are resurrected. Hidden Truths, as I have said, will then become revealed. They will appear before our eyes,³ and nothing will remain concealed.⁴ Heaven and Hell will become manifest to us,⁵ the former as the abode of bliss and happiness⁶ and the latter as the place of affliction and chastisement,⁷ the only place for that spiritual purification which will be our indispensable need. We shall not be able to return to earth⁸ for our purification, though we may long and even pray for it, because we shall leave behind the material body, as it is necessary only for an earthly sojourn. Heaven on the other hand will not receive us in the condition in which we now find ourselves, since it is a place exclusively for purified souls.⁹ Besides, if we be not purged of our earthly appetites then how can we live in regions which provide only spiritual food ? Again if Heaven is the place of light¹⁰ how can we face it if we are of dark substance ?¹¹ Heaven is also the place for the

¹ 21 : 98.

² 30 : 43, 42 : 47.

³ 50 : 22.

⁴ 86 : 9.

⁵ 26 : 90, 50 : 31, 39, 72 : 73.

⁶ 70 : 38.

⁷ 4 : 14—18, 13 : 34, 14 : 29, 20 : 127.

⁸ 16 : 30, 57 : 12, 7 : 43.

⁹ 11 : 10 : 27, 80 : 41.

⁹ 42 : 44.

¹⁰ 10 : 26, 57 : 13, 80 : 38, 87 : 12.

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spirit at rest,¹ and our minds will surely be full of restlessness. The voice of conscience, which, after the resurrection, will become too strong to be ignored by us, will goad us on to purification. In these circumstances we shall be left with no other alternative than to enter into Hell.² We shall also realise the agonies which its denizens will have to experience, and their imagination alone will terrify us, but as there will be no other course open to us, we shall be driven towards it,³ as if we were dumb and blind,⁴ and there will be no injustice in it.

The description of Hell given by the Qur-án often reminds me of a hospital established for the treatment of persons suffering from some most painful disease. There will naturally be the shrieks and cries, weeping and moaning⁵ of those suffering and these will not die out until the end of the treatment is reached. Besides our affliction, remorse for wrong doing, would arise from pains analogous to those we feel when we taste some bitter and nauseous medicine. We shall have to drink of a distasteful drink and a very hot one too.⁶

Like those who suffer from a skin disease we shall also need a change of skin if we are to get any relief. We shall have to undergo a sort of a surgical operation.⁷

Fire is admittedly the most cleansing of all purifying factors. It is most natural, therefore, that this house of purgatory should be made of burning,⁸ purging fire with a pall of smoke over it.⁹ It will be fitting that its walls, floor and roof should all be of fire and that sinners be placed on beds of fire also.¹⁰ If sufferers from nerve-troubles or filthy diseases are ordered by their medical advisers to be placed in a steamed room in a Turkish bath, how can we scoff at the idea of Hell and of us being ordered thither by Nature's relentless¹¹ surgeons, rough in

¹ 89 : 27—30.

² 2 : 206, 3 : 11, 13 : 18. ³ 50 : 81, 52 : 13.

⁴ 17 : 97, 20 : 125.

⁵ 11 : 106, 87 : 6—7. ⁶ 14 : 16, 56 : 42, 78 : 25.

⁷ 4 : 56.

⁸ 58 : 4, 101 : 11. ⁹ 56 : 43.

¹⁰ 7 : 41.

¹¹ 66 : 6.

INTRODUCTION TO HOLY QUR-ÁN

their methods, perhaps, but bound to do as directed ? Metals mixed with alloy are usually put in the melting pot, so that the dross is burnt off and the substance purified ; so also we shall have to undergo a similar process to rid ourselves of physical dross. For this reason *Saqar* is one of the names given to Hell. The word means anything that changes the nature of other things by melting them. In a word, distress will come to a sinner from every quarter¹ to cleanse him from the evils that surround him from all sides.²

The different names given by the Qur-án to Hell help to explain its nature. *Saéir, Jahim* and *Jahannam* means something in the nature of a burning fire, *Laza*³ explains, the nature of its functions, meaning anything that stupefies the brain.

But *Hutuma*, its sixth name, is very suggestive. It means remorse, a feeling of shame and disgrace, because abasement⁴ and intense remorse⁵ are some of the chastisements administered to the denizens of Hell which they may in no wise escape.⁶ It shows that Hell is a mental torture : that its agonies are agonies of the mind.⁷ For, otherwise, why else should our physical body share our troubles if it be nothing but an instrument ? The body is a lifeless thing unless it comes under the operation of the mind. It is, as it were, an unconsenting party if it joins with us in our wrong doings. The principle of justice and equity do not punish a party who is forced to give his consent. Moreover, the verse which explains the nature of *Al-Hutumah*⁸ decides the question. Speaking of the fire of Hell the Qur-án says, that it will come out of our own hearts. Here in this life we are conscious of the same burning of the heart, when a strong desire, unbecoming in its very nature, goads us on to do some

¹ 14 : 17.

² 2 : 81.

³ 70 : 15.

⁴ 9 : 63.

⁵ 2 : 167.

⁶ 2 : 162.

⁷ 104 : 7.

⁸ *Ibid.*

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wrong. The very idea of shame makes our blood hot and we feel as if we were being driven towards a pit of fire.

The Qur-án makes mention of some seven gates of Hell meant for different classes of sinners.¹ The doors would lead to seven spiritual evils.

I have already shown that no sooner does our consciousness begin to evolve than we need knowledge of right and wrong, which comes to us either by Revelation or by the requirements of the society in which we live. We find it in its rudimentary form in the Ten Commandments of Moses. They have again been developed into seven principles of good living in the first ten verses of chapter 23 of the Qur-án, wherein the book speaks of the birth of human mind. These principles have been given us so as to build the newly formed mind and to make it fit for heavenly life and they are²:

1. Good beliefs.
2. Humility in prayers.
3. Abstention from vanity and levity.
4. Purification as well as almsgiving.
5. Continence or purity in sexual relations.
6. The keeping of trust and covenants.
7. Remaining always on our guard against anything contrary to the demands of prayers.

What a wonderful and wise improvement we find here on the Ten Commandments of Moses. It would be sheer folly to call it plagiarism, as certain silly minds among the Christian missionaries generally do, who fail to realise that the Fountain Head of these two sets of injunctions is one and the same, the One Lord, Who sends to humanity from time to time that knowledge of which it stands in urgent need. An evolved social law, like that laid down in the Qur-án, could never have been appreciated by the Israelites of the time of Exodus. Hence the difference.

¹ 15 : 44.

² 70 : 22—35.

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The Qur-án was given to coming generations when they became advanced in their requirements. This is the true explanation of the coincidences, otherwise Jesus would seem to have committed the worse type of literary larceny, since most of his sayings and parables can be easily traced to Krishna and Buddha.

These seven principles comprise within their scope all that is needed to constitute the best form of society. The violation of even one of them involve a multitude of sins. Thus the whole course of evils becomes narrowed down to the breach of these seven injunctions, which therefore create the seven gates of Hell.¹

We read, too, of nineteen wardens of Hell.² Consciousness according to some psychologists, is only an assemblage of various passions ; and I think that to so define the mind is not beside the mark. The whole generation of passions arises from two root-passions : Desire and Anger. These are, in fact, the mother passions born of the knowledge which we receive from the external world, through our *senses* or through our *food* upon which we live. We have five outer senses which give rise to five inner ones—Hearing, Sight, Smell, Touch and Taste are the former. If any of the ten senses does not perform its functions properly, our knowledge will be defective and this will affect the two mother passions.

But food has a far-reaching influence, indeed, when, it becomes rarified into ideas and creates anger and desire in their best or worst forms. It should not be forgotten that ideation according to certain modern writers, is also the result of the physical nature nourished by food. Food comes under the action of seven other faculties in the system before it becomes an idea.

1. *Jazibah*.—This literally means pulling in, drawing or taking in. In the case of food, it would mean eating and drinking.

¹ 15 : 44.

² 14 : 30.

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2. *Masikah*.—The faculty of retaining food in the system.
3. *Hazimah*.—The power of digestion.
4. *Daf'ah*.—The faculty of getting rid of deleterious matter derived from food.
5. *Ghaziah*.—The faculty of nutrition.
6. *Nami'ah*.—The faculty of growth.
7. *Muwallidah*.—Creative agency.

Food could not perform its function properly if any one of the above mentioned seven faculties were out of order. It would naturally give rise to false ideation.

The seven faculties, combined with the ten senses instantly create these two passions, which, in their turn branch away into various passions which control all our actions. Thus these nineteen agencies have direct bearing on our morals. If Hell is a place where we are chastened, so that we turn from evil to good it will be the work of said agencies to subject us to some sort of treatment to remedy our moral defects.

Hell, as it appears from the Qur-án, is only an hospital or purgatory for moral and spiritual cure. How can our mere belief in some intermediary, whether Jesus or another, cure our disease, or act as an antidote in our system ?

Again, Heaven is not a delimited area. The Qur-án says that it brings all the heavens and the earth within its circumference.¹ It ought to be so, if it is intended for our minds, because we leave the body here, where we die ; and even here the mind when it is free from physical taints, requires a very vast area for its exercise. With the aid of imagination it reaches the corners of the earth. But if we die with a mind which is still fast, and in the snares of our carnal nature, it must gravitate to the earth, seeing that that carnal nature is of the earth. The doors of heaven too must remain closed to us, since earthly things

¹ 3 : 32, 57 : 21.

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cannot live in those regions. We shall hover between the earth and heaven, and Hell alone can purge us clean of earthly tendencies. How can the suffering of another for us free us off such a burden ?

Many men jeer at the very idea of Heaven and Hell. But if science tell us to believe in the continuity of life, we must also admit the possibility of its happy and miserable aspects, which in the Sacred Books have been named Heaven and Hell. Besides, if the principle of causation is another verity and we must reap what we sow, our various actions here would remain unrequited. There must be a day of requital¹ at least for such actions as remain unrecompensed in this life. We may not understand the nature of these future conditions, but our inability to do so does not justify our denial of their existence. Even with all our flights of imagination, we often fail here on the earth to picture an earthly thing as it really is. It would not be a matter for surprise, therefore, if we fail to appreciate truly the things of the future life, especially when they are of different substance from those on the earth. It may be said that, in a sense, the mind and the spirit are the foundations of Heaven and Hell. The Holy Prophet has simply stated a truth when he quotes our Lord in the following words :—

Allah says : I have prepared for My righteous servants what no eye has seen and no ear has heard and what the heart of man has not conceived.

The Qur-án, however, explains to us these verities in their general character. True, it makes mention of many of the delights of Heaven and calls them by names associated with many things here on earth such as milk, honey, musk, and fruits of various kinds. But at the same time it warns us against conceiving of them as in their earthly form. They have been described figuratively and in parables as the Book says² which goes on to tell us that

¹ 1 : 4.

² 12 : 35.

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God has created for us two Heavens, one here and the other in the hereafter.¹ So it is also in the case of Hell, in order that we may have a fore-taste² of future conditions, with this difference, that only the heaven and hell of earth are but shadows of the things to come. There is also another difference, which is this, here we find those things in earthly alloyed form.

If the chiding spirit becomes materialized in the strongest possible manner taking the form of Resurrection, as explained above, the other four stages of Spiritual Evolution, will become actualized in their best aspects and will take the form of Heaven. It is absolutely inconsistent for a doubting mind to laugh at Resurrection or Hell and Heaven because he himself has realized the pangs of conscience here, and is eager for the happiness which even falls here to the lot of such blessed ones as have become free from internal struggles and remains satisfied. No one can avert the toils of life, but such men as I have mentioned keep their minds unruffled under all circumstances being serenely indifferent to pains and pleasures. If such serenity of mind and happiness of soul are things to be coveted, they will come to us in their fullest excellence in Heaven. Its chief characteristics, as given in the Qur-án, are as follows : In Heaven we shall be free from all troubles and trials³ and released from every sort of anxiety, fear and grief,⁴ we shall listen to no absurd or vain talk,⁵ nor shall behold any vanity or levity of character. Doubtless we shall have some sort of food and drink for our nourishment there but these will never be attended with illness or diseases.⁶ Our good actions have been compared to fruits in Heaven in the Holy Book. Here also we enjoy the fruits of our labour. If our beliefs, in truths here, are, the seeds of

¹ 55 : 42, 62.

⁴ 43 : 68, 69.

² 2 : 25.

⁵ 19 : 25, 56, 62.

³ 35 : 35.

⁶ 56 : 19.

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all our righteousness, they will be planted there, as well as seeds in our system. Our actions will water them and transform them into a radiant garden. It is for this reason that wherever the Book speaks of beliefs and good actions, it compares them with gardens watered by perennial streams flowing beneath them.¹ Our actions there will bring these streams to the surface. The streams may be of a water, the component elements of which are beyond our comprehension, but they are the transformation of our actions in this life. The Arabic word *Jannat* is very significant. It means primarily something hidden. It also means a garden with trees luxuriant in growth. Every piece of land sown with various seeds is a garden in embryo while all the seeds remain hidden. It is *Jannat* in the first meaning of the word. But when the seeds come up and trees grow, it becomes *Jannat* in the other sense. Even here, those who do not lead dissolute lives and hold themselves aloof from any sort of dissipation enjoy a form of heavenly life by reason of their good beliefs and righteous actions. The Heaven to come is but the materialization of these beliefs and actions. It is the garden of our own nature, where all our good faculties will grow and bear fruit a hundred fold.

The Muslim Paradise is not, it must be understood, a garden for the voluptuary, where he may sit in the company of maidens under the shade of trees, with goblets of wine circling continually for the enjoyment of the dissipated. We read, it is true, of *Hur*² in the Muslim Paradise. We are told that the women of our family³ will also be with us in Heaven, purified like ourselves. Some commentators of the Qur-án take these *Hurs* to mean our own wives, mothers and sisters, but others regard them as belonging to some heavenly order, where beautiful damsels and boys have been called *Hur* and *Ghilman*. I see no

¹ 2: 22, 25, 7: 43, 57: 42.

² 44: 54.

³ 13: 23, 32: 56, 43: 76.

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harm in this interpretation. Woman is not a despicable companion to us in our earthly career, though sickly theologies may call them to be the "Gateway of Hell." St. Jerome, St. Cyril, Tertullian and other Christian fathers have made these pious aspersions on those who might have been their better halves, and the like, as they are indeed our better halves. They are our utmost happiness and their company is the choicest of God's blessings. Though when misfortune and ill-luck transfer their affection and love to alien quarters, they make the life a hell. But we are assured that these damsels of heaven will be possessed of a pure and spotless heart,¹ which the very word *Hur* literally means. Their eyes, fascinating as they may be, will not be the bearers of amorous message. They will in no wise pander to any unworthy feelings. Besides, they will be of no earthly order, nor would they stand in connubial relations to us in the earthly meaning of the word. We shall all be free of physical appetites and there will be no further procreation of the species, which, when all is said and done, is the main object of all matrimonial connections on earth. It may be said that the *Hurs* are not wanted, if they are not to play the role of wife as in our earthly sojourn. But those who say so only betray the hollowness of their own minds. Even in this life bed is not the best part of our happiness. All earthly tastes lose their attractions for us when we pass a certain age. Intellectual or spiritual pleasures alone can captivate us for good. Knowledge, and not the flesh, is our real pleasure.

The Qur-án uses various names to denote the things of the future life. If we take their meanings literally, they all refer to some sort of knowledge, and the place that intervenes between Hell and Heaven also has been called *Eraf*, which means knowledge.

¹ 55 : 51, 56 : 22.

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In short, Heaven is a spiritual experience of the best type whereby all desires will be more than satisfied.¹ Everything will be of an honourable character with no ignoble feature of any kind. The Qur-án suggests this idea in the clearest terms when it gives us the list of those who are entitled to enter into the heavenly abode. Their very characters show that it would not be a place for licentiousness. Here are some of them :—

1. Those who hold good beliefs and translate them into actions.
2. Those who lead a pious life or have come under the forgiveness of the compassionate Lord.
3. Those who possess humility of mind and are penitent in heart and whose minds have become purified of all alloy.
4. Those who on earth kept their promises and fulfilled their covenants.
5. Those who are righteous and not only remain in prayer, but translate the demands of their prayers into actions.
6. Those who have become cleansed of all their wrong desires and whose hearts are pure of every error.

In short good deeds of all kinds, piety, righteousness, patience, chastity, charity, almsgiving, regard of bounds, truthfulness, abstention from absurdity and vanity, giving good advice to others are the chief qualities of those who will enter into the Paradise of the Lord. Again it has been repeatedly shown that peace will reign supreme there so much so that Heaven has also been named, *Dar-us-Salam*, the House of peace. All our highest capabilities which have remained latent here, will come to full fruition there. For this reason Heaven has been also named, *Dar-un-Na'im*, the House of good gifts.

¹ 16 : 33—35, 41 : 31—33, 43 : 48—74.

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In this connection I will narrate here some of the evil things which, according to the Qur-án, will carry men to Hell : Guilt, injustice, pride, niggardliness, ungratefulness, rebellion, inordinacy, doubts as to truths, transgressions of limits, forbidding good deeds, want of good deeds, disbelief, opposition to God, polytheism.

The above-mentioned virtues and vices clearly explain the nature of Heaven and Hell. They exclude all idea of earthly things. All of them appertain to things mental or spiritual. The Qur-án, therefore, makes a lucid but true statement of the coming reality. It says that we come here with the highest capabilities, but at the beginning start at the lowest rung of the ladder. We have to work out our own advancement and reach, as best we can, the highest stage of our growth. We are on an evolutionary journey and we have been given every kind of guidance to carry us to our destination. We come on the earth to prepare ourselves for future progress. If we can develop our faculties to such an extent as will enable us to enter into a life of future progress, we leave the life of this world successful. But if we cannot do so, we shall have first to become cleansed of our impurities which have stuck to us in our sojourn on earth, and when we are purged thereof we shall begin our journey and ultimately reach the place wherefrom we came at first. We came from Light and to Light shall we ascend.

(To be continued.)

CORRESPONDENCE

THE IMAM,

The Mosque, Woking.

LLANDOVERY, WALES.

DEAR SIR,

I often read your interesting and arresting book "The Sources of Christianity." It is based on genuine records and its logic is invincible. The story of Jesus as accepted by us, bears striking

CORRESPONDENCE.

resemblance to many mystical cults, if it is not itself but a repetition of one or all of them. But history does repeat itself from time to time, and the world has seen many a Christ come to save the human race. And they all established one fact—the love of God for man. If God suffered for man, it means the greatest imaginable sacrifice on the part of God, which could not happen unless He loved the human race. Speaking as a Christian, our God is a God of love. I do not wish you to go into the why and the wherefore of the case, as I will simplify the question and put it in the following form for your consideration. If A. deserves capital punishment for a wrong done, and the judge out of his compassion for A. proposes to undergo the penalty himself so that law may be satisfied and justice done, the judge has decidedly suffered the pains of death, and the shame of the gallows. Has he not made a great sacrifice, and can we deny his love for A.?

Yours. etc.,
J. ADDISON.

FINCHLEY.

THE IMAM,
The Mosque, Woking.

SIR,

Your name and address has been given me by one, Mahomed Ali, an Indian Mohamedan Kitmutgar, or waiter, at the India Restaurant in Swallow Street, Regent Street. I have known him for years, and it was at my request that he furnished me with your name and address.

I also understand that he has written to you about me. I believe that he has referred to me as a Colonel; unfortunately I am not a Colonel, nor even a Lieut.-Colonel, but only a retired Major of the Indian Service.

I am very seriously thinking of joining the Muslim faith—in fact I have been seriously thinking of it for a good many months past—and would like to have a talk with you soon. With that object I propose, provided, of course, it is suitable to you, to come down to Woking on Wednesday afternoon.

I feel, year by year, that I am growing more and more out of sympathy with the fundamental tenets and practices of the Christian Churches, and for that reason have felt myself drawn more and more towards the Muslim Faith.

Yours truly,
R. M. HODGES, MAJOR.

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SANTA ANA,
CALIFORNIA.

THE IMAM,
The Mosque, Woking, England.

DEAR SIR,

Arguments for and against prohibition, which of late have become quite pronounced in this country, led me to take up the study of Islam. I did so with the understanding that the Muslim faith is opposed to the use of intoxicating beverages.

While thus engaged, searching the bookshelves of the Santa Ana Public Library for literature relating to the teachings of Eastern religions, as they related to the use of stimulants, I found your little magazine in the reading room. Since that time, about two years ago, I have been a constant reader of the *Islamic Review*.

While being a resident of Manila, the capital of the Philippine Islands, for a number of years, I was deeply impressed with the devotion of Muslims to their religion, which, instead of being a Sunday observance, is a vital part of their daily life.

Since reading your magazine, I have formed an entirely different opinion of Islam, and am impressed with the spirit of democracy and tolerance which forms the keynote of its teachings.

Yours very truly,

DAVID E. GILMOUNT.

NOTES.

His Royal Highness Emir Feisul at the Mosque, Woking.

His Royal Highness Emir Feisul, the second son of His Majesty King Ibn Sa'ud, and at present the Viceroy of the Hejaz, during his brief stay in England paid a visit to the Mosque at Woking. His Royal Highness was accompanied by His Excellency Shaikh Hafiz Wahba, Minister Plenipotentiary and Envoy Extraordinary of the Hejaz and Nejd at the Court of St. James, and by Doctor Mahmood Riad Zada, Secretary of the Hejaz Legation. His Royal Highness was welcomed by the British Muslims and in the course of a short speech the Imam, while welcoming the

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noble visitor, emphasized the reality of Islamic brotherhood and explained that Islam and Islam alone could bring the noblest and the humblest together and that in its fold the ruler feels at one with the ruled.

His Royal Highness, in reply, remarked that he was greatly pleased with the activities of the Woking Muslim Mission. He assured the gathering that their brothers of the Arabic speaking countries were watching sympathetically the advancement of the movement. In conclusion, His Royal Highness expressed the desire that on some future occasion he might be able to say his prayers at the proposed London Nizamia Mosque.

The Problem of the Existence of Evil.

We recently published an article from Khwaja Kamal-ud-Din entitled "Mr. Gandhi and the Problem of the Existence of Evil."¹ Our various readers have written to us and have expressed their views on this vexing question. Some have agreed with the views expressed by the learned author, others have differed, but some have shown honest scepticism. We respect and welcome such an attitude, for scepticism serves really as an impetus and leads to honest search for truth.

Evil is not a Creation of God.

The question before us, once again, is whether God being Creator of everything in the heavens and earth did not in fact create evil as well. Evil, it is true, is as old as humanity, but this does not mean that it is a creation of God. The whole problem is full of difficulty, and, indeed, remained unsolved until the advent of Islam. The Holy Qur-án provides an easy solution. It says that every thing that comes from God is good. It is its abuse which generates evil. Take, for example, the capital sentence.

¹ *Islamic Review*, February-March 1932.

It is a virtue to bring a murderer to gallows, but it is an evil to put an innocent person to death without any just cause. Consider sexual intercourse. It is an evil of the darkest type, but nevertheless matrimonial connections are the very basis of all civilization. In fact it is a moral nursery and contributes to our purest happiness. Thus things or actions in abstract are neither good nor evil, but it is their proper use or abuse which makes them either of the two. We cannot think of a single thing which is evil in a certain form and under certain circumstances and which does not become good in another form and in a different set of circumstances.

The Law of Measure.

The Holy Qur-án in this connection, refers to the Law of Measure. Few things have been created by God which have not become multiplied in their uses. Within measure they are productive of best results. But if we transgress the limit, or, in order to achieve certain objects we use a different form from the one which was required for producing the desired result, it gives rise to harm which entails evil. It is the mishandling and mis-application of the things which produces evil. We alone are to blame for this ignorance or inordinancy. We alone are the creators of evil. It is no doubt a duty of the Creator to warn us against the wrong course. This incidently explains the necessity for revelation. But, to revert, if God has given us proper warnings and has pointed to the right course then is He not absolved of all responsibility ? It is, then, for us to accept or reject His warning. We find in the Holy Qur-án that God has given us the necessary knowledge regarding moral and spiritual things, nay, even regarding physical things to a great extent, and has rightly left something to our discretion and for our research, so that we may thereby increase our knowledge and learning.

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Thus we have to learn how change of circumstances and measure would effect us. A heinous thing like poison used in a proper measure is not without its good properties. On the other hand blessings like water, air or fire becomes a curse when its bounds are overstepped.

The Omnipotence of God.

It is often urged that if God is Omnipotent could He not create a world free of all evil. But evil, as already explained, depends for its existence on our capability to remain within or transgress the limits of a measure, which requires freedom of action and thought. God could, no doubt, make us, like angels, incapable of misusing those gifts, but then we would have to be denied the freedom of action or thought and would have acted like automation. We would have been no better than inanimate things, or, at best like animals.

We would rather prefer liberty of action. If we commit sin knowingly let us be punished for it. It is because of this punishment that we are sure to act within measure.

The Crucifixion of Christ : Justice, Love and Sacrifice.

We print elsewhere in these pages a letter from one of our readers who puts forward a plausible reasoning to justify the Christian passion play ; but we are afraid it is not free from fallacy. There are several issues of great importance involved, but we will confine ourselves to the concluding portion of his letter. Mr. Addison's argument is based on an erroneous conception of justice, sacrifice and love. There can hardly be any justice if one is to bear the burden of another. Is it not an injustice to kill an innocent person for the wrong of another, even if the former is willing to undergo the punishment ?

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The question of love and sacrifice depends to a great extent on suffering. So if God is hanged for the mistakes of others and did not experience any suffering on the gallows, then how can he be taken to have made a sacrifice. Need we remind Mr. Addison that it is not the body but the mind which suffers the pain. Men of different varieties of mind experience different feelings when they face pain, and, therefore, differ in the acuteness of their sufferings. Even in the case of hanging people feel differently. Some approach the gallows with serenity of mind, and feel happy at the thought of what is to befall them. History knows of many who have kissed the very rope which was to strangle them to death. As a contrast to these are the hardened criminals who are callous and scoff at the very idea of punishment. They meet their death without any concern and outwardly appear to be cheerful. But there is a third class of people, ordinary common cases, whose faces reflect pitifully the anguish and suffering of the mind. They are weak in mind and in body and tremble at the very idea of going through the ignominy of dying a criminal's death.

“Eli, Eli lama sabachthani ?”

To which of these three groups should we assign the case of Jesus Christ ? The accusation against him was :—

Thou that destroyeth the temple, and buildest it in three days, save thyself. If thou be the son of God, come down from the cross.¹

Suffering, innocent suffering, brings forth truth. How did Christ face his fate—the fate which Christian friends would have it to be of his own creation. This is what happened :—

And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani ?* that is to say, My God, my God, why hast Thou forsaken me ?²

¹ St. Mathews Ch. 27, v. 40.

² *Ibid.* Ch. 27, v. 46.

A NECESSARY REQUEST

So Christ evidently forgot all about the pre-arranged sacrifice, the sacrifice of the Judge for the culprit. He forgot to address his "Father" as such, or even tell the world that he was dying for them. Nay, the truth forced itself out and made him in time of pain, suffering and sorrow address the Almighty as "God" as a different Being from himself.

The followers of Christ contend that though the body was the body of a man, yet he possessed a Divine Mind ; and that it was his human body which yelled out for mercy. If that was so then he ought to have been above and beyond the influence of human pain or pleasure. If an advanced soul can remain indifferent to pain, then the mind of God, the most advanced possible, could not be a victim to suffering. But then there can be no sacrifice if the sufferer feels no pain.

The analogy in the case cited by Mr. Addison is absolutely wrong. There the judge and the culprit are both men who can equally feel pain. But in the case of Christ the offender is man and the sufferer is "God."

A NECESSARY REQUEST.

The Introduction to the Commentary of the Holy Qur-án has brought to me from various readers of the *Islamic Review* their views. I am gratified to note that the *intelligentia* approve of my views. I have been asked by many friends to complete the work as soon as possible. I am also anxious to expedite it, but the state of my health, unfortunately, stands in the way. I cannot work for more than a few hours a day, and have sometime to stop working for days. This delay, however, is not without its blessings. It gives me an occasion to have the benefit of my friends' views.

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It is a matter of pride for the Muslims to find that all Commentators of the Holy Book give invariably the same interpretation regarding all the essentials of Islam like, *Eimāniāt*, the Faith, *Shar'a*, the Law, and the moral precepts which govern our life. They, however, differ on three things, *viz.*, miracles, conception of things of future-life and details of history. These are, to my mind, not of much consequence ; nor of much importance so far as our faith is concerned. They are, to a great extent, justified regarding things of future, for who can comprehend correctly matters that have to remain in secret till the Coming Day ? We can hardly conceive correctly the nature of things in this world which stand beyond our conception. The conditions and things of future, as the Holy Prophet says, must therefore be beyond our conception and imagination.

With three more chapters I think I will conclude the Introduction. I would, however, like my readers to inform me of their opinions if they differ with me in any respect. I will have no hesitation in being open to conviction and correction. The Book will appear in the form of a volume or two sometime in the coming year. I will then have sufficient time to revise my views if necessary. The Introduction, in fact, has been published before the Book for this very reason.

KHWAJA KAMAL-UD-DIN.

DIVORCE AND MARRIAGE REFORM.

“ THE VOICE OF ISLAM ”

1

I hear a voice a-calling from far across the seas,
O'er tropic isle and ocean—'tis borne upon the breeze,
'Cross reef and palm and jungle and snowy mountain chain ;
It all-compelling calls me—and echoes back again !

2

When the heart is sad and restless, and life seems cold and drear,
What magic words of comfort it breathes into my ear !
Dispelling doubt and sorrow, all care, all fear, all pain ;
It all-compelling calls me—and echoes back again !

3

I hear the voice of Islam, the voice of praise and prayer,
As from the Muezzin's minaret it quivers in the air,
'Cross reef and palm and jungle and snowy mountain chain ;
It all-compelling calls me—and echoes back again !

OSMAN FISHER.

DIVORCE AND MARRIAGE REFORM.

BY THE RT. HON'BLE LORD SALVESEN, P.C., K.C., LL.D.

[This address was delivered by Lord Salvesen at an Annual General Meeting of the Eugenic Society, London, and is being reproduced through the courtesy of the Editor, *Eugenic Review*, London. We print this article, written by a non-Muslim, most probably unaware of the teachings of the Qur-án, on the vital problem of divorce, not so much for its intrinsic value as for the finger-posts which point towards a steady approach in the West to the Qur-ánic solution of this question.—ED., *I. R.*]

The above subject has been chosen for my address to this Society, because I believe there is profound dissatisfaction with the law of divorce as it at present exists in England.

Ever since the Reformation infidelity has been regarded as a ground sanctioned by Scripture for the dissolution of a marriage, although until 1857 the remedy was only available to those, who had sufficient means (£500 was the minimum cost) to obtain a private Act of Parliament. Since 1857 the High Court sitting in London has been open to suits of divorce which could be presented

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by persons of moderate means. An isolated act of infidelity was a sufficient ground for divorcing a wife at the husband's instance, but a wife who sought the same remedy had to prove in addition cruelty or desertion by the husband. Since the report of the Royal Commission of Divorce in 1912 two important changes have been made. The woman is now in exactly the same position as the man in obtaining divorce, and facilities have been given both in the High Court and in certain provincial courts for poor persons to bring their petitions without undue expense. The judge who tries the case is, however, still vested with a discretion to refuse divorce to the complaining petitioner, if he or she has been guilty of adultery. According to a recent decision of Lord Merrivale, in order to get the benefit of this discretion the petitioner must frankly state the circumstances under which he or she has been unfaithful to the marriage tie; and if a full disclosure is not made after a decree *nisi* has been obtained, the Court refuses to make the decree absolute. Such, in a nutshell, is the existing law.

As it stands, the law is open to grave objections. Married persons who have lapsed from virtue are often debarred from seeking divorce, however great the delinquency of the other spouse, by having to proclaim their own shortcomings. If they do, and the judge considers that he is not entitled to exercise his discretion in their favour, the petition is dismissed and two persons whose association as married persons has become unendurable remain tied together for life. Further, the law gives no remedy to those who have been deserted. Such cases chiefly occur amongst the working classes. The typical case is that of the husband who has become tired of supporting his wife and children, suddenly emigrating to one of the Dominions or to a different district under an assumed name and leaving his wife and children to starve. She

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cannot trace his whereabouts—does not know whether he is alive or dead—but until either she can establish his adultery or the fact of his death she must perforce remain celibate or contract an illicit alliance.

Other cases equally hard occur more rarely amongst the middle classes. A Church of England clergyman wrote to me that for twenty years his wife had refused to live with him and he had been compelled to live celibate without any hope of children. Again, as infidelity is the only ground of divorce, evidence real or simulated has to be manufactured sufficient to satisfy the Court, and a dissolution of marriage which both parties ardently desire may thus be secured. No wonder that in these circumstances collusion and perjury have become rife in the Probate and Divorce Division.

It is impossible, of course, to ascertain statistically how many such cases in the aggregate occur. But as regards desertion some guidance may be got from Scottish statistics. Since 1560 malicious desertion for four years has been a recognized ground of divorce in Scotland. In 1924, of the 449 decrees pronounced in the Court of Sessions—the one Court where actions of divorce are competent—211 were for desertion, substantially all of them in favour of poor women of the working class. If anything like the same ratio of desertions occurs in England, where in 1929, 3,496 decrees of divorce were granted, from 1,500 to 2,000 persons must annually be in this position.

While I accept the view that infidelity is a valid ground for the dissolution of a marriage, it does not appear to me to be necessarily the only, or in many cases the most cogent reason for divorce. In the early Christian Church it was recognized and has always been so in the Greek Church. That Church discriminates, as the English Church formerly did, between the infidelity of the husband

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and infidelity of the wife. In all Protestant countries infidelity has been regarded as a ground for dissolving a marriage. In many cases, it has been the most potent factor in the disruption of the home, and even in our times, there are probably more murders committed from jealousy than from any other specific cause. At the same time it cannot be denied that there are infinitely varied degrees of obliquity in the character of this offence—like the crime of manslaughter, which may be punished with a fine, when it arises from a mere trivial act of negligence, or with a long term of penal servitude when the degree approaches to murder. There is in the degrees of infidelity the same distinction as between weakness and wickedness.

Man is naturally a polygamous animal, and a wife who is otherwise on good terms with her husband will readily condone an occasional lapse of virtue if he declares himself repentant and thoroughly ashamed of himself. This is proved by the fact that in Scotland far fewer cases of divorce at the instance of a wife on the ground of her husband's adultery are brought into court than those which are brought by the husband for his wife's adultery. This physiological difference explains why in the former English law of divorce the wife's infidelity was treated on a different plane to that of the husband's. Even that old moralist, Samuel Johnson, declared that there was a boundless difference between the two.

For my part, I think it is right that the woman should be entitled to obtain divorce for her husband's infidelity, because apart from equality (which makes so strong an appeal to feminist societies), for one reason it puts in her hands a weapon by which she may curb her husband's incontinence—for the penalties of divorce in Scotland amongst the propertied classes are very heavy indeed upon the delinquent party. But that infidelity itself is not

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necessarily disruptive of the home is demonstrated by the fact that it is very frequently condoned by the injured wife and not infrequently by the husband when the erring wife is genuinely repentant. The law is right in not making any distinction between the sexes, for it leaves it open to the injured spouse to use the remedy which it provides or not to use it, as in the circumstances he or she may see fit. Experience shows that the majority of women do not do so unless their affections have been permanently alienated from their husband's or the conduct of the latter in other respects has made marriage unendurable. There is no other way of accounting for the relative infrequency of divorces for infidelity at the instance of wives in Scotland, for there can be no doubt that the generality of married women in this respect is higher than that of man.

I have already referred to the Royal Commission of Divorce which sat from 1908 to 1912, when its report was issued. That Commission was one of the most remarkable in the history of the country. A very large number of witnesses were examined and the report of the Commission is contained in three huge folio volumes. The report of the majority, which was no doubt written by Lord Gorell, is a masterly exposition of the whole field that it covers. In the end, the Commissioners came to the conclusion that five other grounds for dissolving marriage should be added to those already existing, namely, wilful desertion for three years and upwards, habitual drunkenness found incurable after three years from the first order, and imprisonment under a commuted death sentence. The intolerable situation to the innocent spouse arising from any of these causes need scarcely be stressed.

I have also referred to desertion in Scotland where, I believe, it has been a ground of divorce for longer than in any other country in the world. After three and a

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half centuries there has never been a suggestion that the law with regard to divorce for desertion in Scotland should be repealed. Its beneficial action in promoting morality is known to all. Indeed, it does not really extend the existing ground of divorce, because I have never known of a man who was capable of leaving his wife and children to starve, leading a chaste life afterwards.

We have not yet added to our Scotch grounds of divorce the others referred to in the Majority Report, but if any legislation in England should be enacted, it should be made equally applicable to Scotland. Cruelty, no doubt, is in both countries a ground of separation. That is necessary for the protection of the life or health of the injured woman. But the status created by separation is almost universally condemned by every witness examined before the Royal Commission. Mr. Justice Bargrave Deane, speaking of separation, said, "I would not have separation, it is a living death. That is the way I look at separation. It is wrong altogether. Either they must live together or live apart, and that means be divorced." A leading authority on the law of husband and wife in Scotland, Professor Walton, states the position thus: "Public feeling is strongly against increasing the number of persons living as if single, and yet not free to marry; husbands without wives and wives without husbands." The Majority Report sums up the position in these words: "Our conclusion is that the remedy of judicial separation is an unnatural and unsatisfactory remedy, leading to evil consequences, and that it is inadequate, in cases where married life has become practically impossible."

I have already adverted to the fact that assuming that 200 is the number of divorces for desertion granted in Scotland annually, there are probably 1,500 to 2,000

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such cases in England annually demanding a remedy. The arrears of similar cases must run into very large figures. Possibly from 30,000 to 50,000 are in the position in England to-day of having been deserted for more than three years. It would not be fair in such cases to inquire into the life that they have since been leading. For, too often, the poverty to which a wife is reduced by a deserting husband almost compels her to live with any man who is willing to support her and her children. Her infidelity, where it exists, has resulted from the grievous wrong done her by the husband. In my own experience it is the decent poor who come before the courts to seek divorce for desertion. When they have the opportunity of marrying again, they come to court so that they may enter into a legal union, and any children that may be born may be legitimate.

The case for adding insanity as a reason for divorce rests on different grounds. The insane person is not necessarily responsible for his physical and mental condition, though it must not be overlooked that a very large proportion of those who become permanently insane are drunkards or syphilitics. An eminent doctor on whom the Majority Report placed great reliance thus summed up the situation :

“A person united in the bonds of matrimony to a chronic and incurable lunatic is for all practical as well as legal purposes one united to a dead person. For by the nature of his physical condition, he is not only unable to direct the life of another, but is unable even to control his own.” “Evidence given before us” (says the Report) “and the communications received by us prove the disastrous moral effects inseparable from the present state of the law.”

In 1908, there were 150,000 registered insane persons in the United Kingdom, and of these some 60,000

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to 70,000 were married. The number now is probably much larger. Those who recover after five even three years' confinement constitute only a negligible fraction. It is not infrequently found that insane persons who are discharged as recovered are, within a short period, again confined. In a Society such as this it is unnecessary to emphasise the disastrous eugenic results which may be expected in marriages between persons one of whom has a hereditary taint of insanity. Habitual drunkenness and criminality are, probably, in practice more rare. Neither of them unless accompanied by cruelty, is a cause for separation. The misery of a person who is condemned to live with a drunken spouse or with a serious criminal, can scarcely be exaggerated.

(To be continued.)

PRECIOUS GEMS.

Guard yourself from six things, and I am your security for Paradise : when you speak, speak gently the truth ; perform when you promise ; fulfil your trust ; be chaste in thought and action ; and withhold your hand from striking that which is unlawful and bad.

* * * * *

Whoever visits a sick person, an angel calls to him from Heaven : " Be happy in the world, and happy be your house, and take your habitation in Paradise."

* * * * *

Assist any person oppressed, be he a Muslim or a non-Muslim.

* * * * *

Verily, Allah has made me a humble servant and not a proud thing. Verily, whoever is humble to men for the sake of Allah, him shall Allah exalt in eminence.

* * * * *

Allah loves him who, when in power, forgives those who have injured him.

MUHAMMAD.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses, and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the Hereafter; (6) the premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Hly Shrine at Mecca.

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ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-Knowing, the All-Just, the Cherisher of all the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—“Imbue yourself with Divine Attributes,” says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual, and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches, and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.